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BIBLE SOCIETY PUBLISHING

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MURRAY, N.Y.

"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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NO. 1.

NOTICE.

The fiscal year of this Society closes on Tuesday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

THE BIBLE THE WORD OF GOD.

BY C. H. PARKHURST, D.D.

(Concluded.)

Men do not want to believe, and are glad to hear the man that will meet them at the level of their wish. If they did not consciously stand beneath the Bible's reproof they would hardly have an interest in hearing it maligned. And we should win wondrous confidence in these staunch, sturdy Scriptures of God, if we could for a moment see this one volume standing up in all the serenity of its celestial powers, begirt by all the thousands upon thousands of panoplied books that have been sent out to beat it down. The strength of a champion is measured by the strength of the men that are needed to overmaster him. And yet there was never a time when the Bible stood more evidently sovereign of the field and sovereign of human hearts than to-day. The Bible has taken no detriment.

The rents its enemies have made are hardly such as to reward the pains of their valour. As has been elegantly said: "They are like scratches on the stones of the Milan Cathedral; like the breaking of a single pane of its pictured glass. The great structure stands unimpaired, shining imperial in the serene Italian air."

And then these destroyers of the Bible give us nothing in its place. They belabour the poor Hebrews and scant fishermen who composed for us the law and the gospel, but never go about throwing their better wit and finer genius into the work of making a gospel that is superior. It was a motto of Napoleon's, "To replace is to conquer." These antagonists of the Bible will have to give us something in place of the Bible before they can break the power of the Bible. And if they have the courage to crush the fulcrum on which civilization has pivoted for forty centuries, what is the meaning of their modest hesitancy in setting up something that shall make the abstraction good?

When St. Boniface had hewn down the sacred oak worshipped by the savages in the tangled forests of Germany, he did not stop with destroying it, but, when it was felled, built out of its fallen and splintered fragments the chapel of St. Peter, and in the room of the worship of Thor the Thunderer left the worship of Christ the Crucified. "To replace is to conquer," and the theology of the forests fled back abashed before the theology of the cross.

And so with these destructionists: let them show themselves constructionists as well. Out of the ruins of the old let them build us a comfortable little chapel of the new. It is but just; it is but honest; it is but the rendering of an equivalent. Removing old support, let them give us something in its place that heart and mind can lean upon; something that will go forward beautifying the home, purifying society, cultivating kindly relations among nations, holding men in proper relations with men, developing character, repressing the baser passions, stimulating the finer ones, creating in men peace and joy, robbing the death-chamber of its gloom and the grave of its shadow, and suffusing life with that beauteous serenity with which the word of God has been for three thousand years so triumphantly

demonstrating *its* power to do. And so I believe the Bible is the word of God, because bad men are so bad as to hate it, and brilliant wickedness incompetent to offer anything in its stead.

And, once more, we believe that the Bible is the word of God, because of its universal adaptedness. Only he that made all hearts could produce a book that should go to the wants of all hearts. Other books have each their special circle of readers: there is the book for the wise man and the book for the untaught; the book for the civilized and for the semi-civilized; the book for the child and the book for the adult; the book for the scientist, for the philosopher, for the artist, and for the poet. These books belong, each of them, to some one stage in the unfolding of history, or to some one aspect in the evolution of individual mind and character. They are not world books. They smack of the age they were formed in. They are fraught with mannerisms of idea and expression. They do not run the whole gamut of thought and passion, nor address themselves to that in the reader which is present in every man. Only he who knows *man* could have made *man* a book. "I see," wrote Hallam, "that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book."

The Bible is thus as great as all men, and, therefore, greater than any man. It is the Bible of the rich and of the poor, of the old man and of the child, of the rejoicing and of the sorrowing. It moistens the eye that is cold and pitiless, and wipes the tears from the eye that is overflowing. It startles the mind that is careless, and breathes a great benediction of peace upon the mind that is tired and crushed. It is like a mountain standing out under the line and running up through all climes and bearing upon its broad beneficent slopes the produce of every zone.

Into whatever quarter of the globe the Bible is carried, men find it a mirror into which they look and find the deepest things of their own hearts discovered and disclosed. When Dr. Chamberlain had read to the natives of an East Indian city the first chapter of Romans, an intelligent Brahmin said to him: "Sir, that chapter must have been written for us Hindus; it fits us exactly." After preaching an evening in the city of Lyons, Mr. McAll was accosted by a rude auditor, who, with tears running down his cheeks, said to him: "Never in my life have I heard the truth so explained. My conscience answers to it." That is what I desire you to notice, "My conscience answers to it." The Bible lays its finger easily on the hiddenmost thing in us. Of a truth "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

It is this universality that makes it so easy of translation into other languages. It is the only book we know that suffers in no appreciable degree by being taken out of its original dialect. It has been said that Shakspeare even, translated into French, is emasculated. And how would it fare with the masterpieces of English literature generally introduced into the vernacular of the Chinese, Madagascans, Patagonians, Fijis, and Choctaws? The Bible moves at such a pace that heart-beats the world over synchronize with it. It thinks in thoughts that all men think in, and

sighs with longings that press upon the heart universal. And so the Bible has borne the crucial test, and, in the words of one deeply conversant with the work of Bible dissemination and translation: "From Greenland to Patagonia in the Western hemisphere; from Iceland through Europe and Asia to the Japanese and the Australians in the Eastern; from the Copts of Egypt to the Kafirs of South Africa; from the South Sea Islands of the Pacific through the oceans to Madagascar, the Bible has been rendered into their language with triumphant success."

This adaptedness is shown by the uncounted numbers of every clime and complexion that to-day accept the Bible and believe in it as a heavenly oracle. Among the English-speaking world there has never been so great a literary sensation as the issuing of the new Revision of the New Testament Scriptures. We believe more profoundly because others are believing so numerously. The Bible never had such a hold upon man at large as to-day, and there is nothing to account for its stately march of triumph but the Godhood that is in it, and the waiting needs of men that find themselves gloriously replenished in it.

And there are wants innumerable that the Bible meets which no development of science, carried to whatever extreme, can avail to do. There is a vast area of passions, penitences, remorses, and aspirations, which the progress of science will never intersect, however far her researches be pushed and to whatever point her advances be prolonged. Science moves at a different plane, and, with her glass adjusted to traverse the ground, cannot sweep that zone of sky where are constellated the soul's higher affinities and appetences. Science can neither satisfy these appetences nor wash them away. It is Tyndall who says in the *Fortnightly Review*, "Religious feeling is as much a verity as any other fact of human consciousness, and against it, on its subjective side, the waves of science beat in vain."

The gospel can be replaced only by a better gospel, and science is no gospel. It teaches not one of those elements that are finest in manhood, or that make manhood worth our while. It is as has been so excellently written, "Whatever the advances of modern science, there will still be the poison of sin which no earthly antidote can neutralize; there will still be the sorrow of bereavement, to be solaced only by the vision of the angel at the door of the sepulchre; there will still be the sense of loneliness stealing over the heart, even amid the bustle of the world, to be dispelled only by the consciousness of the Saviour's presence; there will still be the spirit shudder at the thought of death, which only faith in Christ can change into the desire to depart and to be with him, which is far better. For these things science has no remedy and philosophy no solace; and, strong in its adaptations to these irrepressible necessities of the human heart, the gospel of Christ will outlive all philosophical attack and survive every form of scientific belief."

And so the gospel has established for it a certain future, if for no other reason, in that it touches life at a deeper point than all logic or philosophy. The currents of religious sentiment run at a lower level than the currents of scientific thought, and, therefore, logic cannot reach down to cut religion's springs. And so the results of science cannot displace the Bible any more than a lever can pry the sunshine from the ground, or

a broom brush the rainbow from the sky. The irrepressible sunshine gilds with splendor the very lever with which you seek to dislodge it, and saturates with drops of iridescence the very sponge with which you seek to wash the sun-picture from the canvas of cloud. And so we shall expect to go on hearing every little while of Ingersolls who cannot conclude a tender eulogy at the grave-side of a loved brother without setting just ajar the door that swings into a beauteous immortality, and of Littré who have lived lives of staunchest materialism, but unable to lie down to their last sleep, till—they have received the sacrament!

Into the deepest spaces of our spirits may the dew of the heavenly word distill; working in us all kinds of inward freshening, cleansing, sweetening, and accomplishing that holy quiet and profound satisfaction that shall argue to our souls with full persuasiveness the Bible's grace, wisdom, power, and divineness.

Foreign Department.

TURKEY.

Dr. Bliss writes from Constantinople, Dec. 13, as follows :

Several weeks since a certain Turkish teacher, from a town near Cesarea, left his home with his family and a number of pupils, with the purpose of going to some Christian land, where they might receive Christian instruction and find freedom to profess openly the Christian faith. We heard of them at Marsovan and also at Samsoon, and this week learned of their arrest in this city and their subjection to most ungenerous treatment. For a time they were in close confinement, and were not allowed to see persons to whom they had brought letters of introduction. They have now been removed to some other place, and the minister of foreign affairs, who tells the English officials that no such persons are to be found in the place where they were first confined, has been asked to inform her majesty's representative as to where they are. The severity and secrecy of the government's operations concerning these men is not assuring. Their crime is seeking the light, the freedom, and the peace which they believe that the religion of the Bible can give them. These persons, like many others who love the Bible and read it in secret, should have the sympathy and prayers of all followers of Jesus Christ. This case has peculiar interest because, so far as we can learn, the man's ideas of Christ and his religion have come from the study of the Bible, and not from the lips of human teachers.

BRAZIL.

Mr. Brown, writing from San Paulo, Dec. 3d, says :

A recent letter from one of our colporteurs, who has been working in the province of Amazonas, gives facts of interest about the people, who are generally ignorant and shiftless. In October he distributed among them 150 copies of Scripture, his sales being forty Bibles, forty Testaments, and twenty-seven Portions. He reports the people as paying very little attention to agriculture, and living principally on fish.

They receive scarcely any instruction from their priests, and are not greatly devoted to the rosary or to holy things. The houses are generally thatched with dry grass. In no place that he visited had he seen a church, but merely a few *oratorios*, or places of prayer. At Ilha Grande, he found a family where the wife was the daughter of a Protestant, and gladly bought a Bible. This led to several interviews with her husband, who opened his house on the Sabbath for a preaching service, and manifested a great deal of personal interest in the gospel.

BRAZIL.

Mr. Brown sends a translation of an earnest appeal received by the American Bible Society from the city of Brejo, in Brazil, a place in which the vicar tells the people not to read the Bible except in Latin. The immediate need of the writer has been supplied from Rio de Janeiro, and one of the Society's colporteurs was to have been sent to canvass the place, but gave way on learning that a British colporteur was about to traverse the same territory. The letter is as follows :

PROVINCE OF MARANHAO, CITY OF BREJO, May 15, 1884.

SIRS :—A merchant of this small city, returning from the capital of Pará, where he had been to attend to some business, passed through the city of Parnahyba, province of Piauhy, and there a friend made him a present of a Bible—D'Almeida's translation—and soon after he arrived he loaned it to me, with some tracts that accompanied it. I read these latter first, and afterwards the New Testament of our Lord Jesus Christ, with the eagerness of one famished to whom bread is offered, and for this reason I profited little by the first reading. However, I read it a second time with more care and with more desire to get at the meaning. This time my desire was satisfied, thanks to our good Redeemer.

My father, a poor saddle-maker, a native of the province of Pernambuco, was not able to educate me as he desired for lack of means. A back-woodsman, he gave me the education that every Brazilian of this class gives his children. He taught me to fear God, to love the Virgin, the saints, and the priests. When I was twenty-one years old I had become a complete devotee, so much so that my greatest desire was to be ordained. I heard mass constantly; I never lost a sermon nor a nine days' devotion, and in this state the Ceará drought drove me to this city. Here I encountered a book, "The Falsified Bibles," that taught me many truths of which until then I was ignorant. I felt, however, that something was wanting, that I needed a light or a master to guide me. This day, happy for me, came! I found the blessed Master by means of the author of "The Bible and its Reading." It is the holy word of God—the sacred Bible! Thanks, a thousand times thanks to our most merciful Redeemer, to our most holy Jesus!

I speak to you, then, from my inmost soul, you who love and adore the most holy God of charity, the most holy God who simply for love of us suffered the death of the cross, extend your arms in this direction and save your brothers who are perishing in the turbulent sea of fanaticism and superstition. Turn your attention to this Brazilian corner where a ray of the gospel

of Jesus Christ has never penetrated unless mutilated, transformed, and mystified by this church that emanates from the Vatican, by this sacrilegious church which claims to have power to add to or take away stones from the edifice of our Lord Jesus Christ.

Give us the Bible! It is in the name of many that I write to you, many who do not love Jesus because they do not know him, but who ardently desire to hear his holy word. I am very poor and cannot buy as many as will suffice for those who desire the Bible in this place; however, send them to me that I, with the greatest satisfaction, may sell them and return you the proceeds.

If, however, these my words find no echo in your charitable hearts, at least, I beseech you for the sake of the Lord Jesus, tell me where they are sold for the poor, because so I shall perhaps be able with my mite to contribute to the welfare of some unhappy ones who are suffering for the lack of bread.

Do this for us and be assured that from this corner of the earth many blessings upon your names will go up to heaven.

I am, with the greatest esteem and consideration, your devoted servant,

JOAO AMARO DE SIQUEIRA.

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LA PLATA AGENCY.

LETTER FROM MR. MILNE.

URUGUAYANA, BRAZIL, Oct. 28.

My stay at Santo Tomé continued till the 8th instant, and in six working days I sold thirty-six Bibles and seventeen Testaments; proceeds, \$23 60. Considering the size of the town, and that it had been canvassed repeatedly before, this was all I could reasonably expect. The first canvass was made by George Schmidt about fourteen years ago, and several persons showed me Bibles bearing our imprint, which they purchased of him at that time. A shoemaker, who had met him in another part of Corrientes, has become thoroughly interested in the Scriptures, and expressed great delight when I assured him that an evangelist would soon visit Santo Tomé and hold a series of meetings.

As I approached a newly erected cote, a little way out of the town, an old man came out and gave me a hearty welcome to his humble home. As I had never seen him before I could not account for such marked attention, but I found him to be the father of the postillion of the coach in which I had come from Posadas, to whom I had given a New Testament. The old man lamented the prevalent disregard for religion, and expressed his pleasure at meeting a person so much interested in it as his son had represented me to be. I soon found that his piety was of a purely Romish character, and I felt that to let him know at once that I was a heretic would close the door of his heart against what I had to tell him. So when he had done talking, I took up the matter of confession and forgiveness, and told him how I confessed and what satisfaction I had in going directly to the Saviour himself according to his own invitation. He listened with close attention, and at his invitation I returned on the Sunday afternoon and addressed a small company that assembled at his house.

On the 8th I took a cart to Hormiguero, the pass on the Uruguay, about a league and a half

distant, and crossed over to San Borge, a thriving Brazilian town. There was once a Jesuit settlement here, but hardly a vestige of their work remains except the orange groves they planted. I found here the Portuguese Bibles left by Orlando Grandino two years ago, when he was sent to do the work I have just done. They had been well cared for by a druggist who is friendly to our cause. So many persons had already purchased that the Bible was to be found in nearly every house, besides several copies in the circulating library; but, making the most of my time, I went on canvassing till it was time for my steamer to leave, and sold twenty-four Bibles and one New Testament.

It was mid-day on Sunday when we landed at Itaquí, a place of 5,000 inhabitants, where I received my first letters for five weeks. I remained there from the 12th to the 20th, and sold thirty-one Bibles and thirty-two Testaments, besides thirteen Bibles and seven Testaments at a small town recently founded on the opposite side of the Uruguay.

Arriving at this place on the 25th I found that an evangelist, Sr. Correa, had been labouring for nearly a month, and that our colporteur Piña had been canvassing in the city for a week with most encouraging results. Our work has now reached a stage where preaching and Bible colportage at the same time are mutually helpful. Had I not been so long absent from home I would have joined Sr. Correa in a trip through the province of Rio Grande do Sul from west to east. But as I must return to Monte Video, Sr. Correa will visit a number of places which I have canvassed, and Sr. Piña will join him at S. Gabriel, after canvassing Paso de los Libros, in front of Uruguay; and on the Argentine side, Alegrete and such other places as he can well reach.

Yours, most truly,

ANDREW M. MILNE.

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JAPAN.

NISHIMURAS'S VISIT AT TOYAMA.

On the evening of the 11th of August we erected a Bible stand before the preaching place at Toyama, and from 7 to 11 P. M., we talked to many people who came to hear us, and sold two copies of Genesis. On the following evening we likewise addressed a large crowd, and sold one copy of the New Testament and two copies of Matthew.

On the third evening the crowd was larger, and one of the preachers of Toyama addressed them on the subject of Christianity. Four priests came to the front, where we were, and raised a disturbance, questioning whether we had authority from the Rencho (town magistrate) to sell Bibles, and where we obtained it. Therefore I put up a large advertisement stating that I was an agent of the American Bible Society, not working in the interests of any party or country, but offering something which concerned and belonged to the whole world alike. The priests went back among the crowd and began to abuse us and our religion, but when two policemen who were passing entered the crowd the priests left. After that the police very kindly remained near, and for two or three days after that there was no disturbance whatever. During one week I sold in this way six copies of the New Testament and ten parts of the Old Testament.

PERSIA.

The following resolution was adopted at the annual meeting of the Western Persia Mission, Nov. 11th, 1884, held in Oroomiah, Persia :

Resolved, That in connection with the observance of our semi-centennial anniversary, we desire to record once more our great obligation to the American Bible Society for its ever-constant and most liberal aid through the whole half century past, in preparing and publishing the holy word of God for the Nestorians and other peoples within the bounds of our Mission field, through the free use of which the present attainments of our missionary work is largely due.

We avail of this occasion to express the hope that they will be able to grant one more important addition to the facilities of our Bible work, in giving the Nestorians a revised version of the Syriac Old Testament, with references, in a smaller and more portable shape.

We again express our appreciation of the services of Rev. W. L. Whipple, Agent of the American Bible Society, and of the work he and the colporteurs under his care are doing within the bounds of our field.

B. LABAREE, *Moderator.*
A. A. HARGRAVE, *Secretary.*

CHINA.

REPORT FROM MR. T. PROTHEROE, CENTRAL CHINA.

The greater part of August was spent in the immediate neighbourhood of Chinkiang. The shops on the various streets of the city were canvassed, as were all streets which are to be found to the south and west of the settlement occupied by the foreign residents. This is a busy centre, to which people from the north and south of the Yangtze River come to transact business. Besides the better class of tradesmen, very many from small towns and villages come here and make small purchases. One is able at times to effect fairly good sales along the streets. At other times successful visits are made to the tea shops, where the richer classes talk over business affairs while sipping their cup of tea, which is kept at boiling heat. The people who crowd these shops are generally civil when invited to purchase Gospels. Notwithstanding the unpleasant relations existing between China and France no trouble has thus far been experienced. It is apparent to one working among these people that the motives which prompt the Chinese to purchase Gospels are various. Some urge their little cost as a reason for purchase. Some people like to buy a book from a foreigner, whom they will describe to their friends as being a real live "foreign devil." Another class buy books because they are "holy books."

The unsettled state of politics forbids long journeys into the interior, and my recent trips have been near the treaty ports. Some seventy miles from Chinkiang, at Kiangyin, I was surprised to find part of the Chinese fleet which had been damaged at the bombarding of Foo-chow by the French. The city and suburbs were full of reserves, numbering nearly nine thousand soldiers. I was able to go freely in and out among them, but did not sell so many books as might have been expected. In the evening one of the city officials sent to inquire if I did not require a body guard. I told him

I thought not. To which he replied, there being so many soldiers there he was fearful as to my security. I had finished all I intended to do there, and told the messenger I would leave that same evening. After several days I reached a very large and busy city called Wu Seh. My recollections of this city are not very pleasant. I walked up and down some of its very narrow streets, canvassing from shop to shop, and addressing the people I met. Rarely did I receive anything but an abusive answer. Time after time did I count my books, hoping they had decreased in number, but the decrease was small indeed. Tired with my walking, saddened with the abuse I had heard, discouraged at my non-success in disposing of my Gospels, I returned to my boat to rest, and forgot the trials of that day.

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THE CONQUEST OF LANGUAGES.

Our revered teacher, Dr. Henry B. Smith, somewhere speaks of "the fiery and struggling genius of Tertullian, who, in the name of Christ, conquered the Latin tongue and made it speak the words of faith." What infinite results followed that timely subjugation to Christianity of a wide-spread language!

Our age is quite unconscious of the fact that a momentous work of the same nature has been silently going on these fourscore years, and is hardly more than beginning to bear its fruit. Drs. Eli Smith and Van Dyck, in the name of Christ, conquered the Arabic tongue. The vernaculars of India have been compelled to speak the words of faith. Harsh Chinese must surrender to Christ's easy yoke and give his message to four hundred millions of souls. By the time the faith flows smoothly in the Japanese tongue, Japan may be more Christian than ever a Latin-speaking nation became. Tertullian's genius is not entitled to more honour than the patient scholarship which has captured the savage dialects of the Hottentot, the Kaffir, and the Zulu, tamed and purged them, and trained them to utter the way of salvation. These subjugators of languages are the sappers and miners against heathenism.

Their lives may be as gentle as that of Bede at Jarrow, who says of himself: "I ever found it sweet to learn, or to teach, or to write." "I am my own secretary; I make my own notes; I am my own librarian." And yet, as Bede, by subduing English to the expression of the gospel, gained the patriarch's place at the head of English scholars and divines, so may many men, whose work goes unnoticed to-day, be recognized afterward as having done a service which it is impossible to equal. See the tables of Bible translations, prepared by the lamented Rev. C. E. B. Reed, in the appendix to the "Proceedings of the Mildmay Conference," to appreciate what vast progress has been made toward the reduction of all human speech to the uses of Christianity. The surrender of the world must follow quickly after the thorough conquest of its languages.—*Rev. P. F. Leavens, in The Foreign Missionary.*

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THE ALPHABET OF THE CHEROKEE INDIANS.

BY REV. J. FLEMING.

It will no doubt interest your readers to know something about this remarkable production of purely Indian origin. I have not the exact date,

but it was about the year 1820 that the American Board of Foreign Missions sent missionaries to the Cherokees living in the State of Georgia, among whom were Rev. S. A. Worcester and Dr. Butler.

But while a portion of the tribe received the missionaries and seconded their efforts heartily to educate and Christianize the nation, another portion clung tenaciously to their heathen customs and laboured for the exclusion of the missionaries and their Christian schools. Among these was a shrewd, middle-aged Indian of full blood, whose name was Suquoyu. (In pronouncing this name give the u its short sound.) He and two of his companions were sitting on a log in the vicinity of his dwelling when the missionaries became the subject of their conversation. One of them remarked that he could not understand that wonderful thing, how the missionaries could express their thoughts by marks on paper. "I think that is easy enough," said Suquoyu, and taking up a small rod, he made a mark in the sand and said "ball, that means a deer," and so on until he had a number of marks. But he soon found that his plan would not accomplish his purpose, and yet he was determined to reduce his language to writing if it was possible. With this view he began to study sounds. He found five simple sounds. He could find no more. He then began to apply affixes to them, and found seventeen variations, and could find no more. He could find no suffixes, that is, there are no consonant terminations to a single syllable in the Cherokee language, and when you have multiplied five into seventeen you have every sound in this singular language, except an occasional terminal like the hiss of a snake. To find characters to represent these sounds, he took the capitals of the Roman alphabet, turning some of them upside down, and altering others in different ways, with the addition of the Arabic figures, until he had his eighty-six characters in full. He now showed his alphabet to his people, but they were incredulous and would have nothing to do with it. He turned his back upon them, and went out to a little fragment of the nation living west of Arkansas, and gathering up a class of young men taught them his system. A young lad or man of ordinary intellect can learn it in five or six days so as to read it fluently. When his class was well drilled and he was about to return to his home in Georgia, he charged the young men to write to him, and it was but a short time before he received letters from them written in his own syllabic system. The incredulity of his people was now conquered, and they believed that he had succeeded in his enterprise. But that was not the best of it. The missionaries had difficulty in writing this strange mellifluous language in the Roman alphabet. When they saw Suquoyu's system they saw at once its excellence, its superior adaptation to their purpose, and adopting it just as it was, and sending their manuscripts to Boston, in a few months the nation was supplied with portions of Scriptures, tracts, and hymns. When these came into Suquoyu's hands the memorable speech he made was, "If I had thought that the missionaries would avail themselves of my labour, I would never have undertaken it." But Suquoyu never became a Christian.

Here is an illustration of the workings of divine Providence in employing instrumental-

ties outside of his church to advance the interests of our Redeemer's kingdom.—*Christian Hour.*

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

During the month I visited the Yolo County Branch Bible Society, at Woodland, where I preached in the Methodist Episcopal Church at 11 A. M., in the Sunday school at 2 P. M., and spoke in the Christian Church at night to a large audience, composed of the Congregational, Baptist, Methodist Episcopal, Methodist Episcopal Church South, and Christian Churches. Three of the pastors participated in these very interesting services, at the close of which a good collection was taken.

On the last Sabbath of the month I was at Stockton, where at 11 A. M. I preached in the German Methodist Episcopal Church; at 3 P. M. addressed the Methodist Episcopal Sunday school, numbering some 350 members, in behalf of our cause; addressed the Y. M. C. A. meeting at 5 P. M., and the union Bible meeting in the Baptist Church at 8 P. M. Other addresses were delivered by the pastors of the Presbyterian and Methodist Episcopal Churches. In this audience we had six churches represented, their pastors participating in the services. The collection was one of the best ever taken in Stockton.

IOWA.

I spent the third Sabbath of the month at Mason City. Colporteur W. A. Brock had just finished the canvass of Cerro Gordo County, and the county Bible society held their annual meeting at Mason City, the county seat, on Sabbath evening, November 16th, at the Baptist Church. A large congregation was present, and we had a very excellent anniversary.

We have now completed seventeen counties since April 1st, 1884. We expect to finish three more this present month, viz., Madison, Adams, and Linn Counties. That will make twenty counties canvassed this Bible society year up to January, 1885—one-fifth of the territory of the State.

MICHIGAN AND WISCONSIN.

November 2d found your Superintendent at Black River Falls. In the morning I preached in the Methodist Episcopal Church, and addressed a union meeting in the Baptist Church, it being the anniversary of the Jackson County auxiliary.

November 9th was spent in the city of Portage. In the evening we held the anniversary of Columbia County Bible Society, in the Presbyterian Church. The audience was unusually large. Addresses were made by the pastors and your Superintendent. The meeting gave much satisfaction.

Sabbath, the 16th, was a day of interest for the Bible cause in Platteville. In the morning I spoke in the Methodist Episcopal Church, and in the evening we held a union meeting in the same place. Rev. Mr. Johnson, pastor of the Congregational Church, and your Superintendent, addressed the large audience. All seemed delighted with the meeting and interested in the cause.

The 30th was a day of good cheer for our cause in Mineral Point. In the morning I spoke in the Methodist Church, and addressed a union meeting in the evening. Addresses were also made by Rev. Mr. Clough and Rev. Mr. Dobson. The audience fairly packed the largest church in the city.

NEBRASKA, COLORADO, AND WYOMING.

The second Sunday of the month was spent with the Arapahoe County Bible Society. Their annual meeting was held in the Central Presbyterian Church, of which Rev. Geo. P. Hays, D.D., is pastor. This church contributes liberally to the Bible cause, as do also a few other churches in Denver.

The third Sunday was spent with Pawnee County, Neb., Bible Society. The Bible Society has many friends in Pawnee, and it is a flourishing auxiliary.

Nov. 30th, we were with the Gage County Bible Society, one of the best auxiliaries in Nebraska. The president of this society, Hon. Cornelius Jensen, is a Mennonite, who was exiled from Russia on account of his religion, some fifteen years ago. In Russia he was an agent of the British and Foreign Bible Society. This society also contributed liberally to the Bible cause.

To accomplish the work of the last month, I have travelled 2,952 miles, been from home 24 days, distributed 650 circulars, and written 171 letters.

OHIO AND EASTERN INDIANA.

I attended four annual meetings last month. One, *viz.*, the Troy Female, Ohio, deserves special mention. This society has made a record of successful work in the past, and continues with unabated interest. The lady officers are of the most influential families in the place, and they compel the attention of the people to their meetings and to the good cause.

OREGON AND WASHINGTON TERRITORY.

The first Sabbath of the month was given to the interests of the Bible work at The Dalles, in Wasco County, Oregon. I held service in the morning at the Methodist Episcopal Church. The anniversary of the Wasco County Bible Society was held at the Congregational Church in the evening, Rev. D. W. Gray, one of the vice-presidents, in the chair. The annual address was delivered by your District Superintendent. The Baptist, Methodist, and Congregational Churches united in the evening services. Both the attendance and interest were good. The second Sabbath I spent at Salem, in Marion County, Oregon. Two popular anniversary meetings were held on Sabbath evening at the Methodist and Christian Churches respectively. Rev. Mr. Thompson, of the Presbyterian Church, Rev. Mr. McConeghy, of the Congregational Church, and Elder Spriggs, of the Christian Church, were the speakers at the Christian Church. Addresses were made at the Methodist Episcopal Church by Rev. Mr. Weir, of that church, Rev. Mr. Strayer, of the Evangelical Association, and your District Superintendent. Both these services were well attended, and a good degree of interest was manifested.

The annual business meeting of the Walla Walla County Bible Society was held at the Methodist Episcopal Church in Walla Walla, on Saturday evening, the 29th. The reports of the treasurer and depositary show some prosperity during the year. The anniversary meeting of

the society was held at the First Presbyterian Church on Sabbath evening, the Baptist, Methodist, Cumberland Presbyterian, and Presbyterian Churches uniting in the services. Addresses were made by Rev. Mr. Banks, of the Baptist Church, Rev. Mr. Flenner, of the Methodist Episcopal Church, Rev. Mr. Culp, of the Methodist Episcopal Church South, and your District Superintendent, and \$33 were secured in cash and subscriptions to the Bible cause.

WEST VIRGINIA.

On Sunday night, Nov. 16th, one of the most successful meetings of the Kanawha County Bible Society was held in the First Presbyterian Church of Charleston. Methodist and Presbyterian churches, North and South, Baptist and Episcopalian, all joined in fraternal relations, shewing "how good and pleasant it is to dwell together in unity." The collection was the largest ever taken at a single gathering there or elsewhere in the State, amounting then and subsequently to about \$130.

Considering that I have operated during the past month where flood and drought have depleted the pockets of the people, we have reason to be encouraged that the "old-time Bible cause" has so strong a hold upon the confidence and affections of the community.

TEXAS.

The past month has been one of much labour. I visited and addressed six ecclesiastical bodies, widely separated in this empire State, and visited, for official purposes, eight auxiliary Bible societies in as many counties, held one annual meeting, organized one new auxiliary Bible society at Cotulla, in La Salle County, and visited three colporteurs. The ecclesiastical bodies were the annual conferences of Northeast, Northwest Texas, and the German Mission Conference of the Methodist Episcopal Church South, presided over by Bishop McTyeire; and the Austin and the Texas conferences of the Methodist Episcopal Church, presided over by Bishop Harris. Resolutions endorsing the work of the American Bible Society were adopted by all these conferences, and most of them gave substantial evidence of co-operation in the way of money. The bishops also added words of encouragement.

In the past seven years more than 300,000 copies of the precious word, in thirteen languages, have been sown in this State, and now the joyous harvest is being gathered in by the churches.

PLYMOUTH COUNTY BIBLE SOCIETY, IOWA.

This auxiliary held its thirteenth anniversary Dec. 7th, 1884, at Hoyt's Opera House, Le Mars, a large audience being in attendance. The choirs of the different churches and the officers of the society had seats on the stage.

It was reported that the receipts from all sources, during the past year, aggregated \$288 80; that the total assets of the auxiliary were \$298 32, with no liabilities. Bibles to the value of \$66 77 were sold at the depository during the year, and \$17 70 worth were donated.

After the reading of the reports, interesting addresses were delivered by the president, Captain R. Moreton, Rev. Mr. Sanderson, and Rev. Mr. Colston, in the order named, followed by Rev. Mr. Dulitz, who spoke in both English and German.

CERRO GORDO COUNTY BIBLE SOCIETY, IOWA.

The recent annual meeting of the above auxiliary was held in the Baptist Church of Mason City. The District Superintendent, Rev. O. J. Squires, delivered the sermon. The report of the colporteur, presented on this occasion, contained the following, among other items of interest: "I have worked 114 days, visiting 2,596 families, 241 of whom were found destitute of the Scriptures. Of this number 188 were supplied, as were also sixty-three destitute individuals. There were 1,125 Bibles and Testaments sold in the county, to the value of \$397 52, and books were donated to the value of \$73 59. Contributions and collections received for the cause amounted to \$103 20; making the total receipts from sales and gifts \$500 72."

MAYSVILLE & MASON COUNTY BIBLE SOCIETY, KY.

The sixty-second annual meeting of the above auxiliary was held in the Baptist Church of Maysville, Dec. 21st, 1884. The following is quoted from the report of the executive committee:

This anniversary records the largest amount of work in this county which this society has ever done within any twelve months. The American Bible Society having undertaken its fourth general re-supply of God's word in the United States, our local society, as it has always hitherto done, assumed the work in our county. Before our last meeting, Rev. J. A. Caywood had been employed as colporteur and had commenced his labours for us. His work was completed in July, 1884, and the following is a summary of the principal items of his report: Days of service, 155; families visited, 2,973; families without the Bible, 375; families supplied, 259; individuals supplied, 7; cost of Bibles and Testaments sold, \$343 65; cost of Bibles and Testaments donated, \$134 76; collection by colporteur from churches, \$150 20.

At the beginning of the year there were on hand in the depository books to the value of \$131 04; during the year the purchase of books, including freight, amounted to \$510 35, and there are now on hand books costing \$207 66. Having so large a stock of books on hand, our local society will be able to send its collections for several years to the American Bible Society, for the supply of the home and foreign fields.

HUDSON COUNTY BIBLE SOCIETY, N. J.

The thirty-second annual meeting of this auxiliary was held in the Emory St. Presbyterian Church, Jersey City, Dec. 11th, 1884. It was reported that the balance in the treasury last year, together with the receipts of this year, amounted to \$507 47. Amount paid out, \$112 40; leaving a balance on hand of \$395 07. The sales at the depository amounted to \$39 50, and the donations to \$70 41.

The anniversary exercises were held in the evening, and, after a brief address by the president, the Rev. H. J. Ford, pastor of the Claremont Presbyterian Church, spoke of the increasing necessity for organizations to spread the Bible throughout the land, and urged that the dissemination of the Scriptures to every creature was the important duty of the Church. He was followed by Rev. James F. Riggs, former missionary to Turkey and now pastor of the Bergen Point Reformed Church, who drew an interesting com-

parison of the Koran with the Bible, the former being, as Carlyle described it, "the ferment of a confused mind," the Bible—written by the finger of God—the embodiment of truth and wisdom.

HAMPSHIRE COUNTY BIBLE SOCIETY, W. VA.

The annual meeting of this auxiliary called together a large and interested audience in the Methodist Episcopal Church South in Romney, September 21st, 1884. The annual address was delivered by District Superintendent Long, who was followed by Rev. Wesley Hammond, of the Methodist Episcopal Church South, and the Rev. G. W. Finley, of the Presbyterian Church. In the reports of the executive committee, treasurer, and depositary, it was shown that "the society, besides keeping up the depository and supplying Sabbath schools and individuals with Bibles and Testaments, had aided the Parent Society by a donation of \$50."

The collection, supplemented by personal effort on the two following days, resulted in securing a good subscription for the society's work the coming year.

AMERICAN SUNDAY SCHOOL UNION.

The following acknowledgment comes with a New Year's greeting:

Through the kindness of the American Bible Society, the missionaries of the American Sunday School Union distribute widely the holy Scriptures. One in the Southwest reports to the Sunday school of the Presbyterian Church, in Yonkers, that in the last year, in organizing twenty-two new schools, seventeen of which are in the Indian Territory, and in visiting and aiding nearly one hundred other schools, and in family visitation, he has distributed 848 Bibles and Testaments.

Miscellaneous.

THE POWER OF THE WORD.

In the autumn of 1872 I stepped on board a steamer at Collingwood, which is the head of the Georgian Bay, the northeast part of Lake Huron. My object was to pass up to the Rapids of St. Mary, and then by the ship canal into the Strait of St. Mary, which connects the waters of Lake Superior and Lake Huron, and so into and round that great inland sea, 420 miles long by 160 broad, with a circuit of 1,750 miles.

Almost the first person I observed on the deck of the steamer was a tall, venerable, clerical-looking man, with one sleeve of his coat empty. He had lost his arm sixty years before in the war of 1812-'13 with the United States of America. I soon became acquainted with him, and found him a truly loveable, spiritually-minded Christian minister of the gospel.

In reply to my questions he told me his story. As a young officer in the royal navy, he was in one of the boats pulling in to storm the batteries at Oswego, a town on the south shore of Lake Ontario. For a time the young officers laughed at the gunnery of the Americans as the cannon-balls went over their heads; but presently the enemy depressed their guns with deadly effect, and a cannon-ball took off the arm of the cheerful midshipman, who lived to be my fellow-pas-

senger round Lake Superior sixty years afterward. He remained in the royal navy, as Nelson did, after the loss of his arm.

He told me that when a young man he asked himself the question, "How do I know that the Bible is really the word of God?" He had no Christian friend to help him. He borrowed a Bible and opened it anywhere. His eye lighted first on the twelfth chapter of St. Paul's Epistle to the Romans, and he began to read: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." As he read the holy precepts of that practical chapter, which every one ought to learn by heart, the conviction came upon him that this chapter never could have come out of the corrupt mind of man without the inspiration of God. In consequence of this conviction of the divine authority of the Bible, he began the wholesome practice of reading a chapter every morning and every evening.

After some time he was transferred to another man-of-war, the captain of which was a tyrant, who punished his men severely for trifles, in a way which is not possible now in the royal navy. As he observed the injustice and cruelty of the captain, the thought came into his mind, "If there be a God in heaven, how is it that such a bad man as our captain is allowed to have power and to abuse it?" Under the influence of this skeptical thought he was inclined not to read his Bible that night. But presently he considered that it was a bad thing for a young man to make a good rule for himself and then break it; so he took up the sacred Book.

But the doubt made him less careful, and instead of turning to the chapter which came next to the one he had read in the morning, he opened the Bible at random and began to read the first portion on which his eye lighted. It was the thirty-seventh Psalm: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb." He felt that this was probably, of all the texts in the Bible, the one most suited to rebuke the doubt which had arisen in his mind through observing the evil-doing of his captain. He said to himself, "Surely it must have been the doing of God himself that my eye lighted just on the very passage, of all the thousands of verses in the Bible, which exactly rebukes my doubt." He doubted no longer, but applied himself to the searching of the Holy Scriptures, with prayer for the teaching of the Holy Spirit, with the result that he gave himself up to God to work wholly for him.

He now left the navy and became a missionary to a tribe of red Indians. Many of them were drinking themselves to death with "fire-water." An Indian would sell the two things he valued most—his gun and his blanket—for rum, and drink recklessly until he was starving. But God helped the labours of the missionaries. They preached Christ to these captives of Satan, and, through the preaching of the gospel, 600 placed themselves under Christian instruction, became total abstainers, and my friend believed, from their subsequent conduct, that very many of them were truly converted to God by that gospel which comes "not in word only, but in power and in the Holy Ghost."

After some years' labour as a missionary to the

red Indians, the British and Foreign Bible Society appointed him their agent in Canada, and he was instrumental in establishing in the Dominion a multitude of auxiliary Bible societies.

Settlers are often far away from any minister of the gospel, and many are too indifferent to religion, when they emigrate, to bring a Bible with them. So not a few were living altogether without God. But it is a sorrowful thing to be exposed to all the afflictions of life far from home and friends, without Christ and his consolations. So the weary heart of the emigrant, disappointed and homesick, dissatisfied and hungry, welcomes the Bible society's colporteur; he buys a Bible, reads the precious Book which he neglected at home, and, through the teaching of the Holy Spirit, finds treasures of grace in a loving Saviour, the neglected Friend, who with tender compassion sought him out, when far from all other friends, in the lonely backwoods of Canada.—*Rev. A. M. W. Christopher, in B. S. Monthly Reporter.*

WHAT THE BIBLE HAS DONE.

FROM DR. E. F. BURR'S "ECCE TERRA."

The Bible is not content with negotiations. To its "Thou shalt not" it proceeds to add, "Thou shalt." It summons men to all mutual helpfulness. They must treat each other as brothers. They must be compassionate and loving as well as just, free-handed as well as free-hearted. So it has become the founder and chief supporter of almost all the humane and educational institutions and private charities which are so great a glory of our time. Hospitals, reform schools, ragged schools, infirmaries for the blind or intemperate or idiotic, homes for the aged poor or orphans or incurables—what an immense variety of such things in every Bible land! Christendom, especially where the Bible is most diffused and influential, is studded with public charities almost as the sky is with stars. Every Bible Christian, doing good to all as he has opportunity, is an incorporated benevolent institution, endowed with unlimited privileges of travelling and self-support. Were the world stripped of the educational chairs and fellowships and lectureships which the Bible has created, our unbelieving scientists would find their financial foundations almost wholly swept away. They would have no platform from which to attack the Bible. They sit at its table and eat its bread, and then, worse than an Arab, waylay and strike at their generous host. It is the old story, old as Judas: "He that eateth bread with me has lifted up the heel against me."

The Bible has been the main factor in making the difference that exists between Christendom and Dahomey. It would be hard to point out any necessity, utility, or ornament of our homes that does not credibly say "Mother!" to the Bible, and is not daily carried in its arms and fed at its breasts. For one thing, were women put back into the position from which the Bible has raised her, what an eclipse we should have!

The Bible is the greatest and cheapest of all known civilizers. This is denied by some who have much to say about Advance and Progress, and who are fond of representing religion as the foe of such things; but it is open to all observations that the little finger of the gospel is thicker than the loins of all these men put

together as to practical work in behalf of humanity. Our Bible-sent and Bible-bearing missions have reduced rude languages to writing, created in them a vast and pure literature, founded educational institutions, revolutionized the healing art, suggested wise laws, relieved and prevented famines, pestilences, wars, and superstitions; poured out long-accumulating treasures of art, science, invention, and comfort with free hand into the lap of heathendom. In so doing they have wonderfully pushed outward the luminous outposts of civilization, and are fast carrying the nineteenth century to the ends of the earth.

Besides what it does directly with its own hand for the various secular interests of the world, the Bible has been a great pioneer and caster-up of highways for all sorts of beneficent agencies. They best see how to work by the light that shines from its face. Indeed, it is hardly too much to say that it furnishes the only foundation, broad and strong, on which Science and other human benefactors can, for any length of time, securely stand, let alone work. Without it, *Omnia ruunt in peius.*

While thus vigorously shooting their rays into the darkness of distant lands, our Bible missions have reflected great light upon their own. They have opened new highways for Christian commerce, new markets for Christian manufactures, new channels to wealth, comfort, and power for Christian peoples. While busy in carrying the gospel to every creature, they do not forget to send back to their native shores brilliant contributions to geography, ethnology, archaeology, geology, natural history, philology, and other sciences. In short, the services which the Bible has rendered to the secular interests of mankind are wonderfully great. All other benefactors are but echoes and shadows of this. Never a cornucopia so large and full as that which it holds—never one so freely emptied in every direction; for this Briareus has and uses a hundred hands for its glorious distributions. Were the Bible quite without religious pretensions, it still ought to be crowned as the foremost philanthropist the world has ever seen.

KNOWING THE SCRIPTURES.

BY REV. R. H. CRAIG.

It seems almost absurd in these enlightened days to speak of a defective knowledge of the Scriptures among Christians, when copies of the Bible are in every home and the commentary is not confined to the clergyman's study; when the best thoughts on and the best interpretations of the word of God are spread before the people in every conceivable form. Religious papers are multiplied in these days, and at least a portion of their columns is devoted to the interpretation of Scripture by the most learned and godly teachers in theology. Sabbath school literature is scattered like the autumn leaves. Children's papers and teachers' helps and leaflets of Scripture lessons are almost as numerous as the sunbeams, and yet the thoughtful observer can hardly help seeing that there is a great deficiency in people's acquaintance with the Bible. It becomes every religious teacher and every Christian parent to ask the question, "Why is this?" A generation ago, we think, God's word was more familiar to the religious and the moral elements of society than it is to-day. The cita-

tion of a text was not as difficult, nor the finding of a passage without concordance or marginal reference as great a task as it is at present. "Why is this?"

The answer might appear in the fact that half a century ago religious topics were more discussed by the common people than they are now. All the texts on a given subject were at people's "finger ends;" and in the family circle or when Christian neighbour met neighbour, some religious question of the day afforded ample ground for religious conversation. Then, too, the word of God, pure and simple, was the book for the home, for the Sabbath school, and for the house of God.

In the Sabbath school also the Bible, the whole Bible, and nothing but the Bible, was the book for the teacher and the scholar. The lesson was not served up piecemeal in fragmentary snatches from here and there, few knowing where, but each one learned to find in his own Bible the particular prophecy, gospel, epistle, or psalm; and he was not very likely to forget either the lesson or the book in which it was found. Both in the family circle and in the Sabbath school much time was devoted to the recitation of the word of God, chapter by chapter, and frequently entire books were repeated from memory. No proper child ever adorned a Christian home without learning by heart many of the Psalms of David, much of the Proverbs, and portions of Isaiah and of the Gospels. Thus these precious portions of the divine word were laid up in the memories if not in the hearts of the young.

By this one can see at a glance that the work of the Sabbath school was not to entertain or "address the dear children," but to teach them the Holy Scriptures, which are able to make them wise unto salvation. And in this way from a child the language and principles of the word were familiar, so that the rising generation was furnished with inspired truth, and many were apt to teach, apt to converse on religious truth, and apt to conduct family worship or to lead publicly in prayer.

In order to be thoroughly furnished to every good work we must study the word of God itself. We must read it daily in private and in the family. We must use it in the class and in public worship, so that the truth may be doubly impressed upon us through the eye as well as the ear. We must commit the Scriptures to memory in order to become familiar with the language of the Bible. If we do this we shall be able and "ready always to give an answer to every man that asketh us a reason of the hope that is in us," the word will be a lamp unto our feet and a light unto unto our path, and we shall be able to say with David, "Thy word have I hid in mine heart that I might not sin against thee."—*New York Observer.*

THE TORN LEAF—A TRUE STORY.

BY SELWYN BLACKETT.

A few years ago a Roman Catholic young lady in Ireland was busily engaged one day in putting up some curtains in the sitting-room. Mounted upon the steps she fastened the curtains with tacks, which she took from a paper beside her. Having used up all the nails, she remained sitting on the top of the steps whilst the servant girl went to buy a fresh supply. Taking up the

paper in which the nails had been wrapped, her curiosity was roused by her finding there part of a strange story about a king who went out of his mind, and "did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." The paper was torn here, and so her curiosity remained unsatisfied.

A few days afterwards she was sitting in the waiting-room of Mrs. Saurin's Home for Servants, in Dublin. Idly turning over the pages of a book that lay on the table, she came across the same strange story, and to her surprise found it was in the Bible. On her way home she bought a Bible and read the whole book of Daniel, then she went on and read the New Testament through. At last the terrible conviction forced itself upon her mind that if the Bible was true, her church was wrong. She went to confession and told the priest how greatly her mind was disturbed.

"You did wrong to read the Bible," he said.

"But, father," she replied, "the Bible is a very good book; I am sure it did me good to read it."

"The church does not allow the people to read the Bible for themselves," he answered. "Unlearned people are led into heresy by their presumption. The church is the keeper and interpreter of the Bible; any questions that disturb your mind you may bring to me, and I will advise you. You must give me your Bible."

When her family discovered what she had been doing, they persuaded her to enter a convent; but after a short stay there, she refused to remain and was allowed to leave.

Still seeking after the truth, she determined to go to a Protestant church and hear what they taught. She went to St. Matthias's, Dublin, and heard the Rev. Mr. Daunt, who afterwards became Dean of Cork. After attending his church for several weeks, she introduced herself to him and told him her story. Very soon afterwards she openly left the Church of Rome and became a Protestant.

No part of the whole Bible would seem less likely to lead to such a result than the story of Nebuchadnezzar's madness, but "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

THE MISSIONARY AND THE INFIDEL.

I remember many years ago listening with great delight to a story I heard from a missionary in North Canada. He said that some years before then a humble missionary was travelling through the Canadian backwoods. He lost his way, but presently was rejoiced at the sight of a glimmering light. Upon reaching it, to his surprise he found a large congregation of settlers gathered round a fire listening to an able discourse. To the horror of the missionary he found the man was trying to prove that there was no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased. The missionary stood up and said, "My friends, I am not going to make a long speech to you, for I am tired and weary, but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man

in the boat. In a short time he would near the waterfall and be gone. He saw his danger, and I heard him cry for mercy to God. I heard him scream, "Oh, God, if I must lose my life, have mercy on my soul!" I plunged into the water and reached the canoe. I dragged it to land, and saved him. That man whom I heard, when he thought no one was near, praying to God to have mercy on his soul, is the very man who has just addressed you, and has told you he believes there is neither God, nor heaven, nor hell."—*The Bishop of Saskatchewan.*

THE BIBLE SOCIETY IN RELATION TO OTHER CHRISTIAN AGENCIES.

From the Sermon preached by the Hon. and Rev. E. C. Glyn, M. A., in St. Paul's Cathedral, on the Anniversary of the British and Foreign Bible Society, May 6th, 1884.

Much has been said about the exclusiveness of the regard shown to the word of God. We have been called the introducers of a sin of "Bibliolatry." It has been said that we deprecate God's other means of grace, and almost obtrusively underrate the efficacy and worth of an ordained ministry. But suffer me yet to remind you, brethren, how from the outset, eighty years ago, our society has never failed in her respect and her support of all the forms of living agency.

If she sends forth God's word without note or word of exposition, it is not that she has forgotten how every message needs a messenger, how every doctrine necessitates a teacher. She gives unstinted aid to every missionary enterprise, to schools, to colleges, to institutions which seek to unfold and to enforce the truth of Holy Writ.

For the two great missionary societies of the Anglican Church, how much is done by this society! Our missionaries of these two societies require for their work the word of God translated into about seventy different languages, and where can these be found? Six-sevenths come from your society, and so in sixty out of seventy of these dialects or languages our missionaries owe the measure of their success to the unnoticed, too often, we may fear, unrecognized assistance of this society. No! it is not because she does not value high enough the living voice of human messengers that our society hangs all her hope upon the word of God.

Rather because she saw how hot the battles raged with ignorance and infidelity, and how, down all the line, if victory were to come, there must be implements of war ready for every hand; and just because she felt the great need for supplies, without joining herself to any one squadron of that great host of God, she stepped back from the fighting ranks, and left the actual hand-to-hand encounter with the foe, that she might look to the whole hosts' supply, that she might open out an armoury for God, that she might find for all the brave fighting bands of Christendom, under whatever garb or ensign they might serve, and in whatever land they brought God's war, the one bright unmatched blade with which they could go forth—"the sword of the Spirit, which is the word of God."

It is reported upon good authority that many copies of Delitzsch's version of the New Testament in Hebrew have been purchased by Jews in Lithuania and Courland.

THE BOOKS OF THE BIBLE.

In Genesis the world was made;
 In Exodus the march is told;
 Leviticus contains the law;
 In Numbers are the tribes enrolled.
 In Deuteronomy again
 We're urged to keep God's law alone;
 And these five books of Moses make
 The oldest writings that are known.

Brave Joshua to Canaan leads;
 In Judges oft the Jews rebel;
 We read of David's name in Ruth
 And First and Second Samuel.
 In First and Second Kings we read
 How bad the Hebrew State became;
 In First and Second Chronicles
 Another history of the same.
 In Ezra, captive Jews return,
 And Nehemiah builds the wall;
 Queen Esther saves her race from death.
 These books "historical" we call.

In Job we read of patient faith:
 The Psalms are David's songs of praise;
 The Proverbs are to make us wise;
 Ecclesiastes next portrays
 How fleeting earthly pleasures are;
 The Song of Solomon is all
 About the love of Christ; and these
 Five books "devotional" we call.

Isaiah tells of Christ to come,
 While Jeremiah tells of woe,
 And in his Lamentations mourns
 The Holy City's overthrow.
 Ezekiel speaks of mysteries,
 And Daniel foretells kings of old;
 Hosea calls men to repeat;
 In Joel, blessings are foretold.

Amos tells of wrath; and Edom
 Obadiah's sent to warn;
 While Jonah shows that Christ should die,
 And Micah where he should be born.
 In Nahum, Nineveh is seen;
 In Habakkuk, Chaldea's guilt;
 In Zephaniah, Judah's sins;
 In Haggai, the Temple built.
 Zchariah speaks of Christ,
 And Malachi, of John, his sign.
 The prophets number seventeen,
 And all the books are thirty-nine.

Matthew, Mark, and Luke, and John,
 Tell what Christ did in every place;
 Acts show what the Apostles did,
 And Romans how we're saved by grace.
 Corinthians instructs the Church,
 Galatians shows us faith alone,
 Ephesians, true love; and in
 Philippians, God's grace is shown.
 Colossians tells us more of Christ,
 And Thessalonians of the end;
 In Timothy and Titus both
 Are rules for pastors to attend.

Philemon Christian friendship shows;
 Then Hebrews clearly tells us how all
 The Jewish law prefigured Christ;
 And these epistles are by Paul.
 James shows that faith by works must live,
 And Peter urges steadfastness,
 While John exhorts to Christian love,
 For those who have it God will bless.
 Jude shows the end of evil men,
 And Revelation tells of heaven.
 This ends the whole New Testament,
 And all the books are twenty-seven.

—Sunday School Times.

THE CONSCIENCE AND THE BIBLE.

It is in our moral nature to hold ourselves to an accountability, more strict and close fitting than we demand of our fellows. If we look into

the Bible we shall find there the same law of retribution. We are to eat of the fruit of our own doings. We are to reap what we sow, to be filled with our own ways. It is the conscience of Israel, crying out by the mouth of the prophets. It is the Christian voice of warning by the apostles. It is Christ's own solemn declaration, that an evil man out of the evil treasures of his heart bringeth forth evil things. We may get an increased reverence for the Bible through this harmony of it and our conscience. The moral law using the same words in our conscience and in Scripture, acquires a strength which is irresistible, and "the book" is clothed for our reason with a credibility which is but feebly set forth in our defenses of the inspiration of God's word.—*Western Christian Advocate.*

Bible Society Record.

NEW YORK, JANUARY 15, 1885.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, January 1st, 1885, Frederick S. Winston, Esq., Vice-President, in the chair.

Religious services were conducted by Rev. J. DeHart Bruen, of Belvidere, N. J.

Among other correspondence of the month, reference was had to a petition from Brazil urging that some measures be taken for the revision of D'Almeida's Portuguese version, and a letter from Dr. Wright, of London, communicating plans of the British and Foreign Bible Society for the revision of Figueiredo's version. Letters from Mr. Loomis, of Japan, were accompanied by a copy of the Chino-Corean Gospel of Matthew, printed at Yokohama. Rev. Edwin M. Bliss was reported to have reached Constantinople, having gone by the way of Gibraltar to avoid the delay of quarantine. Letters of thanks were presented from the Valparaiso Bible Society, and from the Methodist Missions in Sweden and India. A letter from Mr. Prince gave gratifying reports from Siberia.

Grants of books were made to the value of about \$4,650 to various societies, churches, and individuals, including \$4,000 for colportage.

It was reported that 200 colporteurs are now in the employ of the Society, and that 11,610 volumes had been consigned to colporteurs in

nineteen States of the Union during the month of December.

One Bible society was recognized as auxiliary in each of the three States of South Carolina, Texas, and West Virginia.

The total receipts for December were \$41,378 34, and 113,014 volumes were issued from the Bible House during the same period.

THE WORK OF THE SOCIETY AT THE NEW ORLEANS EXPOSITION.

The American Bible Society has secured the privilege of placing the Scriptures in various languages on sale and for gratuitous distribution in the main building of the Cotton Centennial Exposition at New Orleans. It has been thought very desirable to reach not only the English-speaking population, but especially those who read the Spanish, Portuguese, German, and French languages. It is believed that many persons from Mexico, Central America, and South America may thus be supplied with the word of life who could not easily be reached at any other time or place.

This work will call for very considerable extra expense, which it is believed many will be willing to aid the Society in meeting, by special and prompt contributions to its treasury. Such contributions are earnestly solicited.

AS IT SHOULD BE.

In preparing an ideal and logical exhibit of school books and school apparatus, by way of showing at New Orleans what is essential in each department of a properly graded public school, the Commissioner of Education at Washington included copies of the Bible as indispensable. It certainly ought to have a place in every school, and the Society took pleasure in loaning copies to the Bureau of Education to complete its exhibit of desks, and slates, and books.

SPECIMEN VERSES.

The Society has just prepared a second and much enlarged edition of Specimen Verses, from versions in different languages and dialects in which the Holy Scriptures have been printed and circulated by the American Bible Society and the British and Foreign Bible Society.

This small pamphlet of sixty-four pages contains much valuable and interesting matter relating to the translation and circulation of the Scriptures. The former issues have had a very wide circulation, and the immediate occasion of this revision is found in the holding at New Orleans of the Industrial and Cotton Centennial Exposition, where the Society's publications have a place in connection with the Bureau of Education of the Department of the Interior.

A copy will be sent to any friend of the Society on application at the Bible House, accompanied by a stamp for postage.

SOCIETIES RECOGNIZED AS AUXILIARY,

January, 1885.

With Names and Post Office Addresses of Corresponding Secretaries.

Union Co. B. S., S. C., S. M. Rice, Jr., Union.

Hood Co. B. S., Texas, H. T. Berry, Granbury.

Ronceverte and Vic. B. S., W. Va., M. A. Gates, Ronceverte.

Deceased Members.

Rev. Benjamin Mitchell, D.D., Mt. Pleasant, Ohio.

Rev. Enoch Van Aken, New Brunswick, N. J.

Rev. Joseph R. Page, Brighton, N. Y.

Rev. Geo. W. Blagden, D.D., New York.

Rev. James M. Sprunt, D.D., Kenansville, N. C.

Rev. Cornelius H. Edgar, Easton, Pa.

Rev. Wm. P. Cochran, West Ely, Mo.

Dr. Samuel M. Valentine, New York.

Rev. F. R. Maston, Lanark, Ill.

David L. Suydam, New York.

Rev. Henry Colclazer, Philadelphia, Pa.

Hubert V. W. Tucker, New York.

Mrs. Martha F. Carpenter, Poughkeepsie, N. Y.

Minerva S. Robertson, Windham, N. Y.

Elizabeth L. Rice, Batavia, N. Y.

George W. Bradford, M.D., Syracuse, N. Y.

Benjamin F. Ray, Utica, N. Y.

Mrs. Charlotte Griswold, Peoria, Ill.

Eva Gertrude Fox, Catskill, N. Y.

Rev. Stephen A. Loper, Hartford, Conn.

John Brand, Rhinebeck, N. Y.

Rev. Jacob A. Prime, Troy, N. Y.

Richard Tenney, Georgetown, Mass.

William Littell, Summit, N. J.

Chandler Bartlett, Amsterdam, N. Y.

Rev. George Winsor, Milford, Pa.

Mrs. Jane Foss, New York.

Mrs. Jane C. Card, Baldwinsville, N. Y.

John Kiersted, Saugerties, N. Y.

Hiram Bartholomew, Sheffield, Mass.

Summary of District Superintendents' Reports,

For the month of November, 1884.

Number of District Superintendents reporting.....	17
Auxiliaries, Branches, etc., visited.....	183
Anniversaries attended.....	61
New Societies and Committees formed.....	4
Sermons and Addresses delivered for the Bible cause	163
Letters sent.....	1,635
Miles travelled on official duty.....	21,460
Donations and subscriptions secured for the Bible cause	\$1,896 06

Summary of Bible Distribution in November by One Hundred and Sixty-six Colporteurs and Thirty-six County Agents reporting.

	Colport's. Co. Ag'te.
Days of service.....	8,162 773
Miles travelled	88,036 8,803
Families visited by them.....	42,859 18,882
Families found without a copy of the Scriptures	6,078 2,598
Families supplied by sale or gift.....	4,536 1,801
Destitute individuals supplied in addition.....	2,483 676
Number of books sold.....	16,063 2,835
Value of books sold.....	\$7,154 44 \$1,203 48
Number of books distributed gratuitously.....	4,765 1,391
Value of books distributed gratuitously.....	\$1,211 44 \$381 78
Contributions received.....	\$748 28 \$930 85

Summary of Fifty-three Annual Reports of Auxiliary Societies.

Received in December, 1884.

Receipts from sales in twelve months.....	\$2,817 63
Receipts from collections and donations.....	1,480 33
Paid American Bible Society on book account.....	2,062 48
Paid American Bible Society on donation account...	624 69
Expended on their own fields.....	863 47
Value of books donated.....	453 37
Value of stock on hand at date.....	4,940 31
No. of these Auxiliaries reporting general operations	9
Collecting and distributing Agents employed.....	9
Families visited by them.....	9,966
Families found destitute.....	1,099
Destitute families supplied.....	804
Destitute individuals supplied in addition.....	201
Sabbath and other schools supplied.....	12

RECEIPTS IN DECEMBER, 1884.

FOR GENERAL PURPOSES.

Blakeman, W. N., M.D., New York.....	\$30 00
Cash, Fairbury, Ill. (avails of sale of land).....	38 00
Cash, Col.....	15 50
Collections through Rev. J. Hinton, Dist. Supt., Minn.....	7 81
Collection in Gunnison Co., Col.....	25
Collections at Little Rock, Ark., through Rev. W. H. Verner, Dist. Supt.....	10 50
Collections by Mrs. J. P. Lloyd, Brick Church, Orange, N. J.....	4 00
Collections by Colporteurs.....	748 23
E. P. A., New York.....	50 00
Ellison, W. L., Kansas City, Mo.....	1 00
Eagle, Col. J. P., Lonoke, Ark.....	1 09
Ely, Ambrose K., New York.....	500 00
Fox, George, Stamford, Ct.....	5 00
Guerrant, Rev. E. O., Ky.....	10 00
Gillette, J. M., Kane, Pa.....	2 00
Graham, Rev. Thomas A., Van Buren, Ark.....	1 50
Hurlbut, Rev. J. T., Tenn.....	25
Harman, Mattie E., Inframontane, Va.....	30 00
Hening, Mrs. Dr., Springfield, Ill.....	5 00
Huntington, Wm., Windsor, Ct.....	1 00
Harman, Wesley, St. Lawrence Co., N. Y.....	45 82
In Memoriam, Somerville, N. J.....	10 00
King, Charles W., Lunenburg, Vt.....	30 00
Merritt, Elizabeth, New York.....	5 00
M. P. A., New York.....	100 00
M. H. A., New York.....	100 00
McCrary, William, Richmond, Ark.....	1 50
Martin, Mrs. E. T. Throop, Auburn, N. Y.....	30 00
Masterson, William E., Caledonia, N. Y.....	1 00
Noxon, Mrs. H. E., Noxon, N. Y.....	1 00
Ormsted, Jane, Ironton, Ohio.....	5 00
Phillips, M., Northfield, Minn.....	5 00
Porter, Mary S., Oxford, Mass.....	45 00
Rogers, Eli F., Branford, Ct.....	30 00
Stauffer, C. M., Berne Ind.....	1 00
Sayre, Brooks, Summit, N. J.....	10 00
Storey, Rev. H. A., Mt. View, Ark.....	50
South, Rev. H. M., Waco, Texas.....	50
Strong, Mrs. E. B., Woodbourne, N. Y.....	30 00
Van de Wall, A., Cedar Grove, Wis.....	30 00
Voltaire, William, New Mexico.....	1 20
Wright, Rev. E., St. Louis, Mo.....	30 00
Warner, Mrs. Eliza P., Rosemond, Ill.....	2 00
Walden, Rev. J. A., Van Buren, Ark.....	1 00

William Sheerer Fund.....
C. H. Shipman Fund.....
Rogers Fund.....
Caroline Phelps Stokes Fund.....
Theodore S. Paxton Fund.....

175 00
175 00
600 00
250 00
125 00

3,201 61

LEGACIES.

Brainerd, Clarissa, late of Higganum, Ct.....	4 04
Bartlett, Sophia G., late of Concord, N. H.....	50 00
Cantine, Christina M. C., late of Ithaca, N. Y.....	518 90
Dowd, George M., late of Madison, Ct.....	300 00
Earnest, George, late of Baltimore, Md.....	149 75
James, Henry, late of Jackson Co., Ohio.....	325 00
Latimer, Lucretia, late of New London, Ct.....	100 00
Moore, Anna H., late of Hastings, Minn.....	600 00
Osgood, Chloe, late of Westford, Vt.....	200 00
Orelup, William, Jr., late of Cohoes, N. Y.....	6 00
Porter, Andrew W., late of Monson, Mass.....	300 00
Turner, Samuel, late of Johnson Co., Ind.....	35 00
Tuttle, Anna, late of Hillsborough, N. H.....	1,000 00

3,483 69

CHURCH COLLECTIONS.

ALABAMA.

North Alabama Conf., Meth. Ep. Ch. South.....

24 55

ARKANSAS.

Arkadelphia, Pres. Ch.....

30 10

Hope, Christian Ch.....

65

" Pres. Ch.....

3 20

" Cumberland Pres. Ch.....

7 10

Patton's School House, Pres. Mission Ch.....

1 20

Richmond, Pres. Ch.....

6 50

COLORADO.

Black Hawk, Meth. Ep. Ch.....

7 15

" Pres. Ch.....

3 25

CONNECTICUT.

Danielsonville, Westfield Cong Ch.....	\$3 00
Fairfield, Cong. Ch.....	21 00
Guilford, First Cong. Ch.....	30 00
Newington, Cong. Ch.....	8 28
Westchester, Cong. Ch.....	8 50

GEORGIA.

Decatur, Pres. Ch.....	10 00
Warrenton, Baptist Ch.....	4 35

KANSAS.

Christian Mennonite Cong.....	24 10
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MAINE.

Yarmouth, First Cong. Ch. & Society.....	5 65
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MINNESOTA.

Minnesota Meth. Ep. Conference.....	68 20
Stillwater, Swedish Lutheran Ch.....	9 33

MISSISSIPPI.

Nesbit, Cumberland Pres. Ch.....	80 00
Sardis, Meth. Ep. Ch. South.....	2 85

NEW JERSEY.

Acquackanonck, Reformed Ch.....	205 00
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NEW YORK.

Nichols, Meth. Ep. Ch.....	3 00
Verona, Pres. Ch.....	8 00
Waddington, Pres. Cong.....	45 00

NORTH CAROLINA.

Trenton, Meth. Ep. Ch.....	2 22
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OREGON.

Columbia River Meth. Ep. Conference.....	2 15
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PENNSYLVANIA.

Milroy, Free S. School.....	1 00
" Milroy Sabbath School.....	16 50

RHODE ISLAND.

Providence, Pilgrim Cong. Ch.....	30 80
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SOUTH CAROLINA.

Black River Circuit, Meth. Ep. Ch. South.....	1 00
Graham Circuit, Meth. Ep. Ch. South.....	3 10

TENNESSEE.

Holston Conference, Meth. Ep. Ch.....	6 10
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TEXAS.

Dangerfield, Cumberland Pres. Ch.....	2 00
" S. School, Meth. Ep. Ch. South.....	2 50

German Mission Conf., Meth. Ep. Ch. South.....	4 50
Northwest Texas Conf., Meth. Ep. Ch. South.....	70 50

Texas Conference, Meth. Ep. Ch.....	16 00
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723 33

AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

Rev. John B. Adger, D.D., Pendleton, S. C.....	30 00
C. A. Grote, Bellville, Texas.....	5 00
Lorenzo D. Hill, Pond Gap, W. Va.....	5 04

J. P. Rogers, Edom, Texas.....	21 65
C. H. Smith, Tyler, Texas.....	12 00

Am. Bap. Home Missionary So., Phila., Pa.....	58 50
Am. Board's Mission in Zulu, Africa.....	919 41

Kansas Central Agency.....	27 19
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1,078 79

AUXILIARY SOCIETIES.

Credited as Donation on Account.

Arapahoe County, Col.....	134 73
Albany County, N. Y.....	60 00

Abbeville County, S. C.....	50 00
Alameda and Contra Costa, Cal.....	60 00

Alabama.....	150 00
Adams County, Iowa.....	32 31

Bellevue Female, Ohio.....	30 00
Belmont County, Ohio.....	40 00

Brooks County, Ga.....	33 40
Butler County, Iowa.....	9 75

Brown County, Ks.....	23 02
Brown County, Wls.....	66 83

Benton County, Iowa.....	67 77
Broome County, N. Y.....	40 00

Cortland County, N. Y.....	104 65
Coshcoot County, Ohio.....	75 00

Cuming County, Neb.....	10 00
Cloud County, Ks.....	25 75

Cass County, Dak.....	11 10
Crawford County, Ill.....	3 75

Central, Ark.....	21 20
Central, Ark.....	45 76

	Credited as Donation.	Credited on Account.	Credited as Donation.	Credited on Account.
Carroll County, Ky.		\$97 30	Milford, Mass.	\$40 73
Covington and Vicinity, Ky.		359 11	Macon County, Ala.	34 25
Chicago, Ill.		674 10	Madison, Ga.	6 35
Cabarras County, N. C.		50 09	Massachusetts	800 00
Cumberland County, N. C.		76 49	Marshall County, Ill.	55 00
Columbia County, N. Y.		141 04	Northfield and Vicinity, Minn.	65 40
Columbia County, Wis.		25 00	Niagara County, N. Y.	50 00
Crawford County, Wis.		2 65	Newton County, Ga.	33 50
Cache County, Utah		4 99	Newport Female, R. I.	12 42
Carbon County, Wyo.		50	Otsego County, N. Y.	30 00 270 00
Covington Female, Ohio		17 44	Olmsted County, Minn.	10 00
Cowley County, Ks.		91 77	Oregon	128 45
Cherokee County, Iowa		72 50	Oneida County, N. Y.	500 00
Dunn County, Wis.		3 24	Porter County, Ind.	45 00
Dakota County, Minn.	10 65	29 96	Putnam County, Ill.	100 00 3 58
Deep River, Conn.		8 01	Pawnee County, Neb.	15 10 23 00
Du Page County, Ill.	190 00		Plymouth, Ohio	30 00 36 40
Davidson County, N. C.		14 53	Peoria County, Ill.	85 00
De Kalb County, Ga.		3 25	Pocahontas County, Iowa	18 00
Douglas County, Neb.		41 00	Pottawatomie County, Iowa	6 00
Dearborn County, Ind.		85 00	Pawesheek County, Iowa	39 60
Doddridge County, W. Va.		7 92	Port Huron, Mich.	64 25
Dardanelle and Vicinity, Ark.		43 83	Pennsylvania	2,500 00
De Kalb County, Ala.		52 00	Rockville, Ct.	100 00
Effingham County, Ill.		49 55	Remsen, Steuben & Vic. Welsh, N. Y.	170 24 8 96
Freedom, N. Y.		1 35	Rock County, Wis.	40 00 100 00
Fairview, Ill.		42 00	Rome County, Tenn.	8 18 20 51
Freeborn County, Minn.		60 51	Racine Welsh, Wis.	150 00
Friend and Vicinity, Neb.		13 00	Rush County, Ind.	3 00
Franklin County, Iowa		11 21	Ritchie County, W. Va.	4 25
Franklin County, Ks.		31 04	Rockdale County, Ga.	35 00
Grimes County, Texas		6 50	Redding, Ct.	2 75
Genoa, N. Y.		4 41	Steely County, Minn.	5 60 51 74
Greene and Vicinity, Iowa		10 22	Sharpsburg and Vicinity, Ky.	83 70
Gilpin County, Col.	31 40	13 37	Southern California, Cal.	154 19
Greenfield, Ill.	8 00	38 77	Sangamon County, Ill.	6 50
Garrard County, Ky.		66 33	Scotland County, Mo.	58 21
Galva, Ill.		25 25	St. Louis, Mo.	200 00
Genee County, N. Y.		25 00	Southwestern, La.	110 00
Grant County, Wis.		15 00	St. Clair County, Ill.	150 00
Green County, Ga.		11 60	Spring Green, Wis.	4 25
Gage County, Neb.		84 41	Shelby County, Ill.	99 14
Henderson County, Ill.	45 00	107 44	Stark County, Ill.	20 00
Hartford, Wis.		12 00	Toccoa, Ga.	10 00
Holmes County, Ohio		70 00	Troy Female, Ohio	85 00 41 93
Howard County, Ind.		25 00	Todd County, Ky.	86 10
Harper County, Ks.		10 07	Torrington, Conn.	29 92
Harris County, Texas		25 20	Todd County, Minn.	1 55
Hambien County, Tenn.		56 00	Taliaferro County, Ga.	38 60
Hancock County, Ga.		19 30	Troup County, Ga.	47 96
Hennepin County, Minn.		100 00	Union County, Ohio	12 77
Huron County, Ohio		25 00	Union, W. Va.	14 37
Housatonic, Mass.		25 89	Union County, Ill.	3 15
Henry County, Iowa		99 17	Virginia	187 38
Henry County, Ill.		43 20	Waseca County, Minn.	19 40 47 02
Indiana Bible Assoc'n of Friends		1 53	Wabash County, Ill.	1 00
Jessamine County, Ky.		48 75	White County, Ind.	15 00
Jonesboro, N. C.		1 45	Washington County, Ohio	34 33
Jefferson County, N. Y.		846 57	Washington County, Minn.	27 27
Jackson County, Wis.		11 86	Washington County, Kas.	31 98
Jefferson County, Ind.		153 11	Waverly, Ohio	10 00
Jefferson County, Ala.		18 80	White Hall, Ill.	34 53
Jefferson County, Wis.		6 00	Wayne County, Mich.	187 29
Kalamazoo County, Mich.		25 00	Williams County, Ohio	137 90
Kanawha County, W. Va.		60 00	Ypsilanti, Mich.	25 00
Lyon County, Ky.		40 00	Yutan and Vicinity, Neb.	22 00
Lenox, Mass.		39 99	York County, Neb.	7 00
Las Animas County, Col.		52 60		\$1,418 20 12,198 82 - 13,616 52
Lyon County, Iowa		19 93		
La Salle County, Texas		25 00		
Lee County, Ill.		50 00		
Memphis and Shelby County, Tenn.		40 28	Rev. John Hinton, Dist. Supt., Minn.	20 29
Macon, Ga.		87 40	Rev. W. B. Rankin, " Texas	27 41
Mason County, Mich.		4 00	Rev. W. H. Vernon, " Ark.	25 45
Morning Sun, Iowa	30 00		Rev. Geo. W. Wainwright " Neb.	4 40
Monmouth County, N. J.	60 00			
Mount Morris, N. Y.		50 00		
Muscogee County, Ga.		36 63	MISCELLANEOUS	
M'Vean Bible Com., Plainwell, Mich.		18 92	Interest	1,436 05
Mineral Point, Wis.		90 32	Trade Sales	1,889 18
Marion County, Iowa		50 00	Retail Sales	5,648 73
Mason County, W. Va.		25 88	Sales by Colporteurs	7,189 64
Monroe County, W. Va.		22 88	Rents	2,454 01
Muscatine County, Iowa		81 95	Record Subscriptions	13 85
McLean County, Ill.		65 00	Sundries	560 44

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. FRED'K T. FRELINGHUYSEN.....President.
 REV. EDWARD W. GILMAN, D.D. } Corresponding
 REV. ALEXANDER MCLEAN, D.D. } Secretaries.
 REV. ALBERT S. HUNT, D.D.....}
 ANDREW L. TAYLOR.....Assistant Treasurer.
 CALEB T. ROWE.....General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida..	Rev. R. S. HOLCOMBE, Tuskegee, Ala.
Arkansas.....	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana..	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky & Tennessee...	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Mississippi.....	Rev. GEORGE W. MITCHELL, Oxford, Miss.
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina..	Rev. C. H. WILEY, D.D., Winston, Foreyth Co., N. C.
Ohio & Eastern Indiana..	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana..	Rev. H. D. FISHER, D.D., Salt Lake City, Utah.
West Virginia.....	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, *for sale and gratuitous distribution.*

The descriptions of books granted. The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1885, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually.* On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.